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## RACE EDUCATION

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The dictum of Jesus that He came to fulfill is the keynote of the social and educational development of backward races. In the history of missions and government agencies, it is often noted that many maladjustments are due to lack of understanding this principle,—that racial characteristics are relatively permanent but that the economic environment is ever changing. Hence their effort should be put forth to facilitate a more adequate adjustment between the people and their environment. Instead of this being seriously put into practice, most agencies have sought to substitute a literary training for a semi-civilized people just as if they were highly developed Occidentals. Reinsch states that the purely literary training for the Egyptians or Hindoos has produced an abnormal perspective, for education is not viewed as a means of development, but solely for the purpose of getting a clerkship.

The defects of a primarily literary training lies in the fact that it detracts from the real intellectual needs of a race. Being indefinite, founded upon suggestion and intuition rather than upon direct observation, it does not constitute that kind of training which the minds of Orientals and Africans especially require, to liberate them from the tyranny of ideological speculation and supernatural beliefs. It ordinarily leads to a dangerous self-education implying a well-trained memory but an under-trained judgment, together with an overweening self-confidence and vanity (49, pp. 49-50).

The greatest danger lies in the aspirations raised, lofty in themselves but unrealizable for the opportunities are too limited for their employment. It creates a disdain for agricultural or industrial work as degrading and among the semi-tropical peoples who are not any too fond of

manual labor, it has created a longing for an easy life in the towns, and has produced social unrest.

In a later volume, Reinsch elaborates this testimony.

Historical facts and names will be remembered not by their logical connections but through some artificial device, aid of numbers, accessories or fortuitous associations. As a result there is a total lack of grasp; the essential is not distinguished from the incidental; there is no scientific analysis and coördination (50, p. 72).

No system could have been more successfully devised for the intellectual emasculation of a race than this introduction of the Eastern mind to the treasures of our literature and philosophy. Instead of developing the power of critical analysis and judgment through observation and social studies, it emphasizes the already supernormal defects of the Indian mind, steeped in centuries of subtle dialectics and abstractions. It has failed to develop ethical and moral aims for the education which they have received has not been related to the life of the Hindu people. It has had the effect of enslaving rather than liberating the Indian mind, of weakening rather than building up the intellectual forces of India. At present its defenders and friends are few, but the effects produced will not be soon obliterated though coming generations be better trained (50, p. 73).

Petrie further states that

our bigoted belief in reading and writing is not the least justified when we look at the mass of mankind. The exquisite art and noble architecture of Mykenae, the undying song of Homer, the extensive trade of the Bronze age, all belong to people who never read or wrote . . . . The great essentials of a valuable character—moderation, justice, sympathy, politeness, consideration, quick observation, shrewdness, ability to plan and prearrange, a keen sense of the uses and properties of things . . . . such qualities are what should be evolved by any education worthy of the name. No brain however small will be the worse for such education which is hourly in use; while in the practical life of a simple community, the accomplishments of reading and writing are not needed for perhaps a week or a month at a time (46, 597).

He adds that systems of government, social organization and geography may be so taught as to awaken the natives to a larger life without the evil results of the older type of education.

The very grave difficulty of knowing what education is of most worth to a native race is well described by Baring-Gould in the following extract:

Many changes of opinion must take place upon the subject of the education of natives before it is exhausted and the best way of teaching is found, and such changes of opinion and improvements in methods which follow in their train can only be the results of experience or of conclusions drawn from successful or unsuccessful experiments . . . . If he would learn a Sea Dyak could be taught almost anything, but what shall we teach him? A common board school education is of no value to him. He may learn to read and write and gain a little rudimentary knowledge utterly useless to him after leaving school and therefore soon to be forgotten. If he is placed in one of the large schools in Kuching he will there receive impressions and imbibe ideas which may render a return to his wild surroundings distasteful to him and unfit him for the ordinary life and occupations of his people. He will be left with one opportunity of gaining a living—he may become a clerk though the demand for clerks is limited; but if he is successful in obtaining a clerkship, he will be beset with temptations which he will be unable to resist and which will soon cause his ruin; and unfortunately this has been the rule and not the exception. There are some who advocate technical education and who rightfully point out that the Sea Dyak would make an excellent artisan, though the same argument applies equally against the utility of such training. He may become a clever carpenter or smith, but there would be few opportunities for him to benefit himself by his skill for he could never compete with the Chinese artisan into whose hands all of the skilled labor has fallen.

But if elementary and technical education were to meet with all the success one could desire, that success would needs be exceedingly limited, for though some good would be done only a few could be benefited. A broader view must be taken, a view that has regard not to the improvement of the few but to the people generally. . . .

The Sea Dyak has all he wants. He is well off, contented and happy. He is a sober man, and indulges in but few luxuries. He is hard working and he is honest, but he lacks strength of mind and is easily led astray. Therefore the longer he is kept from the influences of civilization the better it will be for him for the good cannot be introduced without the bad. Perhaps the problem of his future will work out better by a natural process. When his present sources of supply fail him and necessity forces him into other grooves, then and not before will he take up other industries which his natural adaptability will soon enable him to learn (8, pp. 439-440).

In commenting on the South African situation Dudley Kidd writes:

It is, perhaps, useless to go further into details, for what I am contending for is the adoption of rational principles that may be

worked out in detail in infinite variety according to local need. I have tried to show that we are bewildering the native, not by our naughtiness—that bugbear of the sentimentalist—but by the very complexity of the benevolent process. We expose savages to the highly complex stimuli of individualism, labour demands, economic pressure, violent legal changes, trade, clothing, industries, a lofty religion and to all this add a wholly unsuitable system of booklearning which in itself affords a complexity of stimuli of a varied nature; and then we are surprised when colonists tell us that the native is spoiled—we are in danger of causing spasm by the very complexity of the stimuli. If we could but grasp the fact that there is no virtue in everything that goes by the name of “education,” but that the value is determined by the *suitability of the means to reach the desired end*, we should be saved on the one hand from the unreasoning dislike of education, and on the other from the idolatry of books (33, pp. 192–193).

Thus the foregoing examples indicate that the literary, bookish education has used what is already over developed, the rote memory, the imitative and intuitional methods of learning instead of developing the powers of observation and the motor activities and skills. Another very important factor is emphasized by Keller who believes that in the treatment of backward peoples, wrong methods have been used.

Our educational endeavors have been usually directed at the secondary and involved rather than at the primary and simple social forms and institutions; they have been put forth in the field of religion and morals rather than in that of the economic and industrial organization . . . . Sweeping reforms in religion and morals must be preceded by radical alterations in the local form of the struggle for existence; a higher civilization is rendered possible only by the release of energy once employed in supplying the baser needs, that is by the more perfect organization of industry and trades. In any other case the irresistible call of the animal wants will lead to perversion of the artificially induced culture (31, pp. 271–272). The only real native education has been that which has made political, religious, and moral training adjunct to industrial training. The greatest effort here put forth has been to change the terms of the struggle for existence. Medical missions and those which teach a trade, these are the enterprises which have solid results to show. A native society cannot well be advanced industrially out of harmony with its stage of development. After the industrial organization has been modified the most elementary or political, religious and moral ideas may be opportunely introduced. Theft is abhorrent to the possessor of capital, and war and disorder to him who is prospering by reason of peace (31, p. 273).

Perhaps the most beneficent result of the higher powers has been the prevention of internecine warfare with its dread toll of life, and the subsequent suppression of slavery. But ranking next in importance has been the impartation of a knowledge and a mastery of the forces of nature which had overpowered and destroyed the natives. By retrieving these peoples from the tyranny of the primeval forests and fevers of Africa, the pythons and floods of the East Indies, and the famines and pestilences of India, western civilization has become the Prometheus to deliver them from the deepest dye of superstition. The introduction of irrigation and the control of famines, the drainage of swamps and the introduction of sanitary measures, the right use of their natural resources preventing the reckless exploitation of forests, mines or other resources, either by native or alien, means the future salvation of these races. Training in industries gives the native a perspective for understanding the significance of this natural wealth. As a cultural factor, industrial education develops the moral side of the personality, trains in methods of economy, in patience, perseverance, and the intelligent use of means towards an end. This breeds a feeling of worth and self-respect and makes him a more efficient member of his society. As Reinsch puts it,

With almost mechanical precision can it be demonstrated that the reform of the most vicious character of African life will be a certain consequence of a few changes in the economic organization (49, p. 69).

In 1836, when a strict Puritanic boarding school was stultifying Hawaiian children, the king and all the chiefs petitioned the mission board for better teachers. "These are the teachers whom we specify: a carpenter, a tailor, mason shoemaker, wheelwright, papermakers, typeforgers, agriculturists, cloth makers, makers of machinery; and a teacher of chiefs in what pertains to the land according to the practice of the enlightened civilization." The secretary of the board denied the petition, "nor was compliance deemed of vital importance." Perceiving that other influences should accompany religious teaching missionaries

devote themselves far more than formerly to secular and industrial education. Staunton, a missionary to India, wrote to the Edinburgh Conference, that drones were being developed instead of workers, for children were enrolled in boarding schools which supported them and gave them a literary training unrelated to their environment, and fostered the notion that the mission owed them a living.

We are unfitting many of these boys and girls for any usefulness in life. Our system is based upon the supposition that all our boys are going to become preachers or teachers which cannot possibly be the case. But, because of this very system, many are drafted into this work without any fitness for it, or any inclination to do it save to get a living . . . . If manual training were introduced into our schools, we could hope to accomplish at least three things: (1) they would learn the dignity of labor, now despised, (2) they could be much more thoroughly educated through the medium of the hand and eye than through the medium of books, and (3) taught a useful trade (59, vol. 3, p. 237).

This extreme emphasis on industrial training is given largely because the general practice has ignored the consideration of the basic problems underlying social development. The contention is that the amount and kind of education must vary with the country and the state of culture. In the Fiji, for example, the most elementary training in reading and writing is all that can be given, while in China, education from the kindergarten to the university and the professional schools is afforded. What is needed in these lands is a wisely balanced policy similar to the system now in vogue in Germany where the mass of the workers receive the common education and special training for industry in their continuation schools, and where leaders and professional people have the advantages of higher schools.

Among the earliest attempts to develop a race from this viewpoint was that of the Jesuits during the seventeenth century in Paraguay. Since official, soldier and trader sought to make a profit out of the Indian, dismay, disease and death followed in a fixed sequence. To offset this evil influence, the Jesuits established a Christian state where the Indians could be trained and defended. The great

problem was the natural indolence of the natives. As they were unaccustomed to the ordinary pursuits of the Spanish settlements, it was the natural sequence that the Indians were worn down. This the fathers sought to avoid. In their "semi-communal system" they introduced the various arts and crafts; they had agriculture and stock raising besides the trades introduced from Europe.

They wove cotton extensively, had tanneries, carpenters' shops, hat-makers, coopers, cordage makers, boat-builders, cartwrights, joiners and almost every industry useful and necessary to life. They also made arms and powder, musical instruments, had silversmiths, musicians, painters, printers—and they produced manuscript as finely executed as those made by monks in European monasteries (24, p. 180).

At the age of four or five the boys were placed under the charge of two alcades who brought them into the church for early mass and then to their tasks, where they were kept until the middle of the afternoon when they were sent home. The boys were taught to read and write Latin and Spanish. When they reached an age ripe enough to learn a trade, the fathers appointed each boy to such a trade as seemed most fitting and one in which he most excelled. A similar course was laid out for the girls though their instruction pertained chiefly to textiles and home duties. Each week the women were given their spinning or weaving and other textile work and it was required to be completed at the week's end. The agricultural laborers were marshalled in a long procession to the fields amid great pomp, ceremony and strains of song. At noon they reassembled, ate their meal, took their siesta and then returned to their tasks. At eve they returned with great show, repaired to the Church and then to their homes for the night. The irksomeness of their labors and the rigors of this discipline was relieved by the frequent religious festivals which afforded opportunity for their love of display. The fathers had multiplied the offices and made each one responsible for some part of the celebrations; the worst punishment that could befall a culprit was to be deprived of office. Often two or more reductions or cities would meet for a great festival, and elaborate preparations were made for these events.



In this system all of the products went into the hands of the fathers and provisions were meted out to the Indians as they had need. These fathers held in all of its strictness the Pauline doctrine that "If a man will not work neither shall he eat." Should the mayor receive complaint of remission at their tasks, those Indians could get no food until they properly performed their tasks. In order to counteract the native tendency to feast and then fast, the Indians were made to jerk enough meat to last throughout the week. The system, as Graham describes it, "was not perfect," but was "perhaps the best that under all the circumstances could be devised for the Indian two hundred years ago and then just emerged from semi-nomadism." "The Jesuits' aim was to make the great bulk of the Indians under their control contented" (24, p. 212). This he thinks was accomplished. Moreover they sought to implant in these simple minded Indians two fundamental principles, the one that all these properties at the mission were theirs, and that the king by royal decree had confirmed their freedom and forbade their enslavement or mistreatment. Despite their excessive isolation and submission to the authority of the fathers, which engendered moral weakness and crushed independence, the Jesuits performed Herculean labors in civilizing the Indians. As Keller states,

The teaching of the Jesuits and their paternal system may have unduly hampered the development of initiative on the part of their neophytes. Their methods may often have been questionable and their lives scandalous. It is significant, however, that the natives could with difficulty be induced to leave the missions and work for the settlers. The Jesuits were often, no doubt, especially in later decades, examples of apathy and inculcators of superstition, but the conquest and colonization of Portuguese America, in the sixteenth and seventeenth centuries, is in large part, their work. As missionaries, they succeeded in winning thousands of Indians for civilization, and the native race became, thanks to their devotion, a considerable factor in the formation of the Brazilian people (32, p. 156).

When the Jesuits fathers were removed, these Indians were unable to adapt themselves to meet the new conditions under the secular government, so demoralization drove them to the remote haunts in the interior, or death depleted

their ranks. Thus avaricious traders and tyrannical officers swept away the all too carefully sheltered mission Indians and now the ruins alone are left to tell the tale of ancient splendor.

Another mission founded on the same model was developed in Southern California under the supervision of the Franciscans. The method of organization and control was almost identical, save that the Spanish government was using this means of civilizing the Indians. In the most prosperous days, there were twenty-one of these missions extending in an irregular line for more than six hundred miles linking together most of the fertile valleys of California. They included some thirty thousand Indians and several million dollars of properties. After the Franciscans were removed, the missions declined, and only the ruins remain. Now since long years have passed and the world at large has forgotten these missions, it is difficult to judge the measure of their success, however, we note that our government is adopting their chief methods of education in our Indian schools. Until their time no other system had come so near civilizing a backward race. The span of the existence of their missions was all too short to reveal the possibilities of their methods. We only wish that a longer period had been granted them to finish a work so wisely planned and so conscientiously executed.

From a number of viewpoints, the most interesting mission for the study of method is the Metlakahtla Indian Mission. More than a half-century ago, William Duncan went to the Tsmishean Indians, the most degraded and fierce tribe of British Columbia. The fight for decent living was severe from the very start for ignorance and pagan customs were dominant, and the fort fostered every sort of immorality. In order to make his work permanent, he appealed to his followers to remove their ancestral home some distance from the fort. Those who went were to give up Indian devilry and medicine, cease gambling and drinking, to be clean, industrious, peaceable and honest, to build them homes, pay the village tax, send their children to school and attend religious service. A coöperative ship

transported to good markets their goods and a store and savings-bank taught the Indians the advantages of thrift. In order to provide employment when hunting and fishing was not possible, Duncan proposed building a saw-mill to be run by water-power. Notwithstanding their great confidence in him, the people were skeptical as to the possibility of the feat.

One old Indian chief who heard that Mr. Duncan intended to make water saw wood, said: "If it is true that Mr. Duncan can make water saw wood, I will see it and then die" (57, p. 35).

When the mill was completed the water was brought from the hills. After the saw had cut the length of the log

the old chief who sat and watched the operation in silence nodded his head solemnly and said: "I have seen water saw wood; now I die." "Why do you want to die?" he was asked. "I have seen water saw wood; now I die and take the news to the chiefs who have died but have never seen water saw wood" (39, p. 294).

After a time a controversy arose concerning certain aspects of the mission and property rights of these Indians, hence Duncan and his Indian followers migrated to Annette Island granted them by the United States. The new Metlakahla is a village of a thousand people, with a fine large church, schools, a hospital, and city hall and cooperative stores

a saw-mill run by water, a system of water works, a cannery where 20,000 cases of salmon can be packed in one season, two steam vessels, dock and warehouses, sidewalks, and comfortable houses of one or two stories with small flower and vegetable gardens. Business is done on a business basis. The cannery and the saw-mill belong to companies in which individual Indians have stock on which they receive dividends, and the employees are paid regular wages of from \$1.20 to \$2 a day. The people are well clothed and the general appearance of things is that of comfort and content (39, p. 294-295).

In 1905 President Roosevelt urged Congress to bestow the right of citizenship upon these Indians but no action was taken. Their marvelous nautical skill and well-nigh perfect knowledge of southeastern Alaska led Senator Nelson in 1907 to secure for them from Congress the right to act as pilots and run gasoline engines as if they were citizens.

Duncan was successful from the very start for he recognized the very potent economic principle that contact with white people had increased the Indian's wants, but had not in any way helped him to satisfy them, therefore he must give up even what is sacred in his eyes to obtain the things he most desires. To counteract this ruinous tendency, Duncan proposed to educate the Indian industrially, to produce sufficient for his wants without demoralization. The formation of the colony was voluntary and every enterprise was fully discussed by the leaders and their own officers directed the municipal affairs. Nevertheless as Arctander (5) observed they will need several generations of business training under the guidance of competent and sympathetic directors to supervise their development, for they still lack business energy and foresight. Though apparently a successful attempt to civilize savage Indians in a single generation, it is still too small a village and too much isolated for it to be heralded as a model of successful race-education, applicable in every clime and nation.

Some twenty years ago the government began introducing the reindeer into Alaska from Siberia, to give food for the Indians whose food supply had been destroyed by adventurers and traders. It was soon found that this form of industry not only supplied food but that it was the most efficient way of developing a higher type of Indian civilization. After apprenticeship in the care of reindeer, young men are loaned a small herd from which they are to retain the increase. Dr. Grenfell has introduced some three hundred into Labrador to save the fisher villages. The Canadian government is starting to stock the treeless barrens of the sub-arctic regions of the dominion, which are entirely unfit for agricultural pursuits, and thus may some day become an important source of meat supply for other countries. Both government and mission bodies are working for the physical, moral and industrial welfare of the adults as well as the children of these native tribes. Contact with civilization has given rise to many malignant diseases and every effort must be put forth to save them from decay and extinction.

Several interesting movements are being carried on in the Philippines Islands for the education of the backward tribes. Mr. Henry S. Townsend, District Superintendent of Schools, Mueva Caceras, Philippine Islands, having many years' experience in dealing with backward races, has made a careful study of the problems to be met. He had Christians whose education was already partially carried on, some Mohammedans with a wide range of civilization and educational advantages and the Pagans with no education and a range of civilization from the very lowest up to the equal of a part of the Moros. Hence his work was to institute the educative process among these peoples. As he went among the naked children and unkempt adults, he found that they were not consciously suffering for want of letters. The first move must be to clean up and introduce a more efficient life. The basic principle was to give the children the heritage of their race, and enable them to understand the qualities to be fostered. No stable civilization can be developed which separates the people from their environment and especially the children from their parents. Since the Mohammedan peoples held Christian civilization in disdain he was on his guard against forcing our ideas and ideals upon their children, and sought to develop their own ideals in their environment.

The men were good boat builders, fishermen and traders, fair carpenters and crude smiths and still cruder agriculturists. The women were skillful weavers but crude seamstresses and still cruder laundresses. It was upon the skilled pursuits which these peoples had and their marked commercial propensities that the first education was based. At first the children made their crude native trinkets which were sold to tourists for curios, but as this demand is limited it required but little change of form and skill to make useful things as well as ornamental and which found a steady sale in the markets.

From another tribe fine bead work was introduced for the training of the girls; embroidery and fine cloth weaving gave further financial returns. At first nothing was said as to clothes but before long the girls became inter-

ested in their teacher's clothing. So dresses were fashioned and they learned simple sewing. But they had difficulty in keeping them clean so they had need of learning the processes in laundry work. Spotless hand work could not be produced without clean hands so they petitioned the school for a bath, and a bath and fully equipped laundry were installed. Even after two years, they were ignorant of letters though they had mastered conversational English, and although they had not studied arithmetic, yet they had mastered the fundamental processes in their beadwork and weaving. In due time books were introduced, but held a subordinate place, being used only to facilitate their progress and not as the end of their education (55).

Another movement is described by Major J. P. Finley, Governor of the District of Zamboanga, Moro Province, Philippine Islands. In an early time the Pagans were an industrious people living on the fertile coastlands. But the Dyaks and Moros came to rob and plunder and drove them to the hills of the interior. Here ever since the hill tribes supported the more powerful and numerous coast tribes who lived by war, slavery and piracy. After much travel and profound study, Major Finley concluded that something must be done to change this economical system. Not only must the hill tribes be liberated but the coast tribes must be made self-supporting thus precluding the return to their old life of warfare. He called conferences of the representatives of all the tribes and proposed the policy of the government and indicated that the welfare of all depended upon mutual respect and coöperation of all. At the first conference every man came fully armed for all were distrustful of fair promises of peace. For the first time their future was discussed in a peaceable manner. In 1904 when the first Moro Exchange was opened, Moro and Pagan came by boat or trail from great distances and exposed their wares for sale. A small commission was charged for expenses but the government agreed to take any perishable goods at the close of the day. However crowded as were the

sellers there was a great demand for all of the goods exposed for sale. For the first time wild man and hill man jostled with the coast men; old feuds were forgot, and new interests built up; and slave and peon became inspired by the self-consciousness of the possession of the fruits of his own genius and industry. Not a weapon was carried and no arrests were made in that great concourse of strange peoples. The coast tribes found that they could make a better profit through peaceable trade than through plunder and pillage and the hill tribes found the new régime relieve them of an unendurable burden.

Since this time, some thirty exchanges have been established in the chief centers. The regular market days have become occasions of public gatherings where the peoples from the various tribes meet to display their skill, prowess or magic, to the delight of the onlookers. At these gatherings, methods of boatbuilding or industry were compared, tribal legends told or religious topics were discussed and a better understanding engendered. To introduce improved methods of agriculture, each adult citizen who was a non-Christian, could homestead a 40-acre tract and at the tribal ward headquarters was a demonstration farm, where intensive farming was practiced. Here then the natives learned the use of better tools, of better seed and animals and proper methods of care and marketing. The hill tribes are becoming settled farmers and the coast tribes are now prosperous traders (22).

A very interesting experiment is being carried on for the solution of the problem of native education at the government school at Bo, Sierra Leone. Since the usual English education produced students unfit for anything but small government clerkships, it was determined that a different policy should be instituted here. The sons of chiefs are to be trained not for the government but to properly rule their own countries. "The object," says the government notice, "will be to train the sons of the chiefs so as to make them good and useful rulers of their countries in the future." They are taught

the ordinary branches of English education with special and practical training in farming, carpentry, bridge building, roadmaking and surveying. From the beginning of the Institution, the pupils will be taught that labour is as necessary a part of education as a knowledge of reading, writing and arithmetic (2, pp. 138-139).

Special effort was made not to interfere with native customs, beliefs and religion except where detrimental to life. The purpose is to "enable the boys to acquire a good education without loss of their natural attachment to their respective tribes. . . . Tribal patriotism is strengthened; Mendi pupils, for instance, are taught in such a way that they will prefer Mendiland to any other country;" and so with all of the other tribes in the school. Each boy brings his own outfit, cooks his own food, follows his own games, and uses his own musical instruments. The chief moral instruction is the inculcation of right habits, truthfulness, honesty, and industry. When the school planned to inspire a higher ideal of womanhood by means of lectures and lantern slides of noted English women, for example, Elizabeth Frye, Florence Nightingale, the late Queen Victoria, the Mohammedan constituency objected, for the Koran forbade the use of pictures as an abomination, and besides they too, had noted women, Kadiyah, Fati-mah and Asiyah. A joint board was appointed representing all of the divisions and all of the vexing questions were amicably settled.

A school founded on similar lines is described by Morel in *Nigeria; its people and its problems*. The aim has been to enlarge the mental outlook and yet at the same time to work along native interests which will bind the pupils to their land and people with an intensified pride and love. The Mallamai school is full of interest for youths and men learn the rudiments of our education with great ease for they are mastering an end of which these are but names. They are studying land surveying and farm measuring and roadbuilding; making out assessment sheets and abstracts for the government. In their geography they are not wasting time on the Alps or St. Petersburg or the names of English counties or American towns, but the geographi-



cal and political divisions of Africa. They study the rivers and mountains and rainfall and products and the routes and distances from Kano and Lakojo, Zario and Yala.

"The various classes," observed Morel, "were not puzzling over, to them, incomprehensible stories about St. Bernard dogs rescuing snowbound travellers or busy bees improving shining hours but becoming acquainted with the proverbs and folk-lore of their own land; not being edified with the properties of the mangel-wurzel or the potentialities of the strawberry, but instructed in the culture requirements of yams, sweet-potatoes and sugar cane. I did not see rows of lads in European costume, unsuited to the climate, hideous (out here), and vehicles for the propagation of tuberculosis, but decently clothed in their own graceful healthy African garb" (43, p. 165).

There is also a school for the sons of chiefs whose fathers but a few years before were in a chronic state of warfare. These youths are taught especially what will be of value in developing and directing their own country. In this particular region the leather industry is quite prominent and with proper incentives could be developed to supply a good deal of the finer grades of leather products. A number of the staple agricultural products are being tested experimentally in order to increase the productivity and quality. Such endeavors are of immense value in every way, not only in enabling the natives to meet the changed social environment and thus prevent social unrest, but also by making them industrially efficient, developing the resources of their own land, to be producers of the staple products for the world market and in turn become a market for the industrial civilizations. Vast though this advance may be on this side it is but the means for the growth of social organization which exists to produce free and self-realizing personality of the individuals within this society.

In South Africa, Dudley Kidd tells of an American missionary who found the best way to keep the natives from the beer drinkings was to keep them busy. He found one man could only make baskets and so he contracted his whole output for the market; another could

only weave mats and his output was likewise contracted; and so on among the tribes-people. He gave them simple garden vegetables and grains which would require attention when the carousals were on, and thus began to raise his natives. "Could not this be done on a large scale? It would be easy to teach the natives how to make baskets and mats a little better. They would soon pick up new ideas and thus natural industries may be fostered and a normal growth of personality be obtained." Coffin writes:

It is not merely a question of preserving many interesting relics, but one of keeping open an avenue through which to reach native instinct and through whatever the native's faculties can best be developed. In every environment there is abundant material for early sense training and there is no need of the importation of vast masses of cultural stuff. Games must precede work, folklore must precede history, fable must precede science; and of games, folk-lore and fable, even the most primitive tribes have no lack (16, pp. 48-9).

Booker T. Washington tells of a young missionary asking his advice as to methods of work. Dr. Washington asked as to their means of livelihood, and was told the raising of sheep. Then teach them to raise more and better sheep, for if a Christian could raise better sheep than a pagan it would teach far more effectively the difference between good and bad in the concrete matter of sheep-raising than preaching an abstract doctrine which few men can understand. Graduates from Tuskegee in West Africa have introduced practical methods of raising cotton and are beginning an export trade. They went not so much to preach Christianity as to build better houses and introduce an easier and more stable mode of living. After the economic environment had been transformed it was an easy matter to get the children into Sunday school and the older people to church for all was closely related to the life of the community and the needs of the people.

A number of the mission bodies have made excellent beginnings in industrial work in Africa. This is especially true of Lovedale which has offered to all comers instruction

for the past half-century. The greatest need of the hour is to rightly diagnose the needs and to give that training which is most vital. There is always a cry that skilled native labor will compete with the white, but on the other hand the introduction of better agriculture will call for carpentry and machine work and then trade and commerce, for with the means of satisfying a want new wants are developed until a large number of industries have been started.

Sometimes a commercial company is organized in co-operation with a mission society which assumes the burden of the financial end. The Uganda Company is made up largely of members who are also in the missionary society working there. This company has introduced the culture of the cocoanut. Since it requires about ten years to come to bearing, the company has located its chief plantations where they might be used as demonstration farms and thus induce the native holders to begin the culture.

The Basel Industrial Mission in India has for a number of years carried on a large and varied industrial mission in connection with other mission activities. Often misrepresented and misunderstood, this mission has had to defend its action and justify the commercial appearance of its religious work. Now however nearly all bodies working in India recognize that the surest way of establishing the Christian communities is through efficient industrial education. Where caste feeling is still dominant it requires great sacrifice to accept the new faith for the convert is expelled from his caste and socially and financially ruined.

Since more than 90 per cent of India's teeming millions must derive their living from the soil and since neither by climate, resources or location can India become a great industrial center like England, instruction in agriculture is the greatest need in that land. A report in 1902 stated that India had 50.5 per cent of her territory under cultivation of which but 12 per cent was given to food crops, a percentage far too small. If by intelligent enterprise

a greater surplus can be raised it would be far better than the best philanthropy in all Christendom for preventing suffering in famine years. Another advantage is that it involves less change of situations and less numbers and permanency than manufactures. Again it is less disturbed by caste control than other forms of industry. The Allahabad Christian College has a well chosen staff of experts in (1) horticulture, especially fruits and gardening, (2) agronomy, dealing with soil physics, irrigation, seed selection, use of tools and implements, and (3) dealing with live stock and poultry.

The chief obstacle has been the lack of finance with which to start and equip such enterprises. This has been due in part to the lack of appreciation of its basic nature. That an awakening is come is shown by the proposition to found a training colony in Ceylon under the coöperative management of the mission bodies working in that region. This institution is to be established on the lines of Hampton and its success will wield an untold influence on the future of India and Indo-China. Dr. Frazer gives the following outline of the scheme.

Our main object will be to send out into the villages messengers who are qualified to bring to the various needs of men something at least of the adequacy of God . . . . We would teach our men how to preach in relation to the thought of the people; how to teach in relation to the mind of the child; how also to help the villager in his agricultural difficulties and in matters of local industries, and so far as possible in all things which go to make up village life.

We will teach agriculture until each man can cultivate the fields allotted to him at a profit so that the villages committed to his care in the future may be able to turn to him for advice and counsel in their troubles, or when the monsoon fails, find in him one who can help with a knowledge of irrigation. In his teaching he should have the agricultural point of view common to over 90 per cent of his pupils. It should be here remembered that the agricultural question in India is the question of all questions. The population of India is greater than that of North America, South America, Africa, and Australia rolled into one. It means that in that crowded population 90 per cent of whom are engaged in agriculture, there are always thousands on the starvation line, and if the rainy season fails to bring the required amount of moisture, millions will suffer from famine. It will be

seen what a tremendous blessing in such a case the Christian messengers might be could they bring a greater food-producing capacity to the people to whom they go. These leaders are to meet a short time each year for special training and association and every seventh year to return for a year's rest and work in the training school in order to keep up with the progress of the times and to increase the efficiency of the workers. It is hoped that such workers will be useful and sympathetic with the life and needs of their communities and that the instruction given will develop the best features in the social and industrial life of the villages and in this way prevent the denationalizing of the people by a useless education which educated them away from their people and country (23, vol. 42, pp. 34-42).

A movement in close relation to the above is the organization of an interdenominational Industrial Association among those missionary workers in South India who believe in the necessity and value of industrial work. This Association is studying the needs and possibilities of the future work of this kind, being convinced that industrial education should be fostered for economic, social and moral reasons.

The history of social evolution points to the fact that no great civilization has appeared and persisted, which did not go through a long period of training in the handicraft stage. Long years of apprenticeship to silversmiths preceded the Italian Renaissance; and Flanders, with her great industries, her crafts and guilds became the northern center of Humanism. The thesis here maintained is, that only through the development of skill in productive industry can economic efficiency be attained, and that economic efficiency is a prerequisite for the production and training of great intellectual leaders, for only thus can the higher and more abstract literary education be understood and properly assimilated. This latter end is desirable in developing native leaders, but it can be attained only after the economic foundation has been thoroughly established.

In these days when every field is being studied and measured by standards, many are turning to the racial problems with queries as to better methods of ascertaining not only the problems but also the division of the problems

into their constituent parts and finding the best solution for them. No people has been more carefully studied than has the Indian by the Bureau of Ethnology, yet there is a wide chasm between the knowledge stored up and the educational practice among the Indian tribes. We need some expert who can so sift and rearrange these studies as to make them applicable to the present educational situation. There is needed a great deal of study both physical and mental on the Negro for the finding of the best means of developing and socializing that race. Multitudes of immigrants are annually coming to this country and though a number of agencies are working to assimilate them and several school systems are assisting them to learn English and industry, still we are without any definite knowledge as to the most economical and efficient method of introducing them into our civilization.

Special bureaus should be conducted for all of the backward races whose data should be available for practical use in their behalf. Dudley Kidd describes the kind of a bureau which is needed for South Africa. 1. There is need of a body of experts who shall study the peoples. Politicians are seeking to solve the native problem by acting on fancies evolved from their own desires without considering the needs of the natives. By careful study of native thought and custom, symptoms may be discovered which will lead to causes and so get at the roots of the problems.

2. This bureau would study the Kafir child, the inborn capacities of the race, the environment and seek the reason for the arrest at puberty and thus to understand some of the puzzling things in the adult.

3. This body of experts would study educational methods in Europe and America, and the results of experiments in various departments and places; and would spread this information among educators and missionaries; then watch the effect of these educational methods and note whether they were defective or effective in the case of the Kafirs.

4. The bureau would undertake to standardize a system

of anthropometric measurements in all of the African races. When this data is compared with European adults and children it should "apprise us of any incipient changes in physique, or in other characters, as the result of changed environment."

5. This bureau would experiment on the native capacity for working in iron or wood or with tools or in manufactures. It would seek to foster many of the existing native industries as mat and basket weaving, pottery, spinning, and smithing. It would make detailed study of local conditions of agriculture and stimulate the natives to adapt the proper crop to the soil and season, to put trees on denuded lands, cattle raising and their care. It would study trade and market conditions, the opening of fresh markets, the introduction of new lines of industry and give information concerning the native labor supply.

6. This bureau would study the creation of new wants and desires, the changes of thought "produced by missions, labor demands, commerce and economics and generally act as a buffer between the native races and the white men" (33, p. 278).

At the Race Congress the following scheme was outlined.

1. A humanity league would be organized whose purpose should be to promote the understanding of the social schemes and national ideals of different nations and races and at the meetings of the Congress carefully consider the many problems arising therefrom.

2. The development of exchange professorships in the various universities, Orientals to be invited to western institutions and Occidentals to go to those parts not already in touch with western thinking.

3. The publication of an international journal of comparative civilization which should study the economic, domestic, social, religious and political problems from the different national standpoints and make application of this accumulation of data to the problems of administration and education of the peoples concerned.

4. An organized effort to modify the color and racial prejudices and to oppose the "forcible shutting of the

door in the West against the East with the forcible breaking it open in the East in favor of the West; national chauvinism; national aggressiveness and war" (54, pp. 1-13).

One of the most instructive schemes, embodying, in part, these principles, was the founding in 1908 of the Batak Institute. Colonial powers know far too little of the nations under their rule to properly guide them to a "healthy elevation of the standard of the whole of their social, economic, intellectual and ethical life in harmony with their physical and psychical capabilities." The method of the work is to make collections of all the existing data upon a particular section; then to publish a bibliography or survey of this collection; to secure information from all competent persons working in those regions and upon this basis determine what was known and what was most needed in analyzing this section.

The choice for the first experiment was the Batak tribes living in the mountainous regions of Northern Sumatra.

The Institute undertook to send out (February 1911) an agriculturist with good practical knowledge, who is at the same time no stranger in the department of commerce. His designation was the Karo plateau in the highlands, far inland in the district of the east coast of Sumatra, which is rich in plantations. The purpose of this mission was to bring the natives, especially through practical demonstrations, to a wiser conduct of the principal branch of cultivation, namely, rice and to the growth of such produce as is likely to find a favorable market in the lowlands and afterwards in the Strait Settlements. This official is permanently employed to make the survey of the people and their environment (54, pp. 259-260).

We have great need of a multitude of patient and exact studies in every land, both civilized and uncivilized, of every phase of the social and physical environment to formulate and evaluate the wisest policies in race education.

The greatest problem is the selection and preparation of the race-educators.

"It can scarcely be denied," writes Dudley Kidd, "that the early missionaries hardly appreciated the peculiar difficulties of the problems that faced them. They were burning with zeal and imagined that all they had to do was to impart to savages the gift of a Divine religion and a ready made civilization. They



did not foresee all the strange consequences that inevitably arose from the cross currents of commerce and politics. They did not realize the fact that our Western ideas and customs would of necessity profoundly affect an imitative and impulsive people who had for centuries been wedded to a socialism unknown in Europe. Huxley may be right in regarding commerce as a very potent civilizing force, but it is doubtful if he was right in regarding it as a most beneficent one. It is difficult for anybody who has lived behind the scenes in heathen lands to share Huxley's enthusiasm on this latter point. Western commerce and politics thoroughly arouse the natives and yet have a fatal way of Europeanizing the Kafir and of destroying in him some of his original and peculiar virtues. Of the factors which might help a backward race, the most beneficent might be the Christian religion; it can when suitably presented do more to quicken, control and purify the Kafir than can all the combined forces of commerce, politics and education. But having confessed my missionary faith, let me discriminate. Christian missionaries do not always show consummate wisdom in their methods. Christianity is under no inherent compulsion to impose any special form of civilization on its adherents, else we should all be Judaized. It is certainly strange that we take an Eastern religion adapt it to Western needs, and then impose these Western adaptations on Eastern races. I can conceive of no better way of swamping and stamping out all true individuality on our converts. Their strong imitative propensities are, in this matter, a snare. It need cause us no surprise to note that we have more Europeanized than Christianized the Kafirs to their loss, and to the Church's loss," (59, vol. 5, pp. 168-169).

In another writing he states that

the education of a savage is a peculiarly difficult task; and it is pathetic to think how we send out missionaries with the kindest of hearts without giving them any training suited to their requirements. The education of a backward race is as delicate a problem as the training of defective or feeble-minded children at home; we educate them by means of highly trained teachers, but we let loose upon the Kafirs, teachers whose sole qualification for the work is their goodness (33, pp. 148-9). In England we do not care to have inefficient people in positions of trust, but demand certain certificates of capacity or of adequate training in those who minister to our bodily or mental needs. But here we are dealing with that most difficult of all problems, the government and progress of a backward race, and we allow the most inefficient teachers whose only qualification for the difficult work is their own kind hearts, to form the character of the rising generation and to complicate immensely our difficulties. We might as well try to cure cancer by kindness as to educate the Kafir by it. The quality of the education we give the Kafir probably more

than anything else decides the entire future of the natives; and yet while there are many excellent and efficient mission schools, we also allow the most inefficient to mis-educate the Kafirs (33, p. 172).

"The appeal of the missionary career," writes Moore, "in the early stages of the work is primarily not so much to the reflective as to the active, not to say the heroic, qualities in men. Its demand is for those qualities which pioneers, explorers, and adventurers show, for men whom Stevenson describes, as 'mighty men of their hands, the smiters and builders, the judges who have lived long and done sternly,' who have not always indeed hesitated when they might, but who at all events reveal that the world was not made in hesitation. The career has gathered to itself men who loved their cause and their fellows and have created problems which very possibly require for their solution other gifts than those which these pioneers themselves possessed.

A work thus inaugurated comes to the point where it needs pondering, solemn review, and sympathetic questioning. It has need of much that a man may do in his study. It has need of that which a man much in his study may see with his eyes when he transports himself to the field. It has much need of the man of much study who will spend his whole life in the field. It has need of continual readjustment of its measures, not to say even the transformation of its ideals, as in its maturer stages it meets the maturer and more complex problems of mind and life of the nations to which it has gone. It has need of perennial reconsideration of its own principles and of its own nature in the light of that which its experiences reveals. And not the least of the services of the endeavor to propagate Christianity among alien races is that which this effort renders to the understanding of Christianity itself. If certain assumptions concerning Christianity which have obtained largely unquestioned within areas where Christianity has been long in the ascendant are found to be baseless, inadequate, or perverse, surely we have cause to be grateful to those whose wider contact tends to rid us of our provincialisms, to rebuke us for pharisaisms, and to bring home to us some sense of the simplicity, the vital quality, the self-transforming capacity, of that which in our Christianity we do really possess" (42, pp. 250-251).

The Commission on the Training of Missionaries of the Edinburgh Conference states that thorough study of history and missions is necessary to profit by the experience so dearly bought. Scholar missionaries have contributed much in social and religious lines which are of infinite worth to the worker.

Men thus prepared (i.e., the ordinary theological course) are not armed to meet the exceedingly complicated problems which

face the Christian Church in every part of India. If they do succeed in solving them, they do so more by happy practical genius than through understanding them. The average missionary of today has no reasoned conception of the relation of Christianity to other religions, except the good old contrast of the one truth and the many errors. He is not prepared in any sense for estimating an alien faith. He is not in a position to appreciate spiritual excellence or moral character, if they run on other lines than his own; too often he does not know where to find the information necessary for understanding the barest elements of the civilizations around him; nor has he been introduced to those large social questions which inevitably arise when a people is passing over from one religion to another (59, vol. 5, pp. 165-166).

The Commission summarized its inquiry as follows:

Each missionary should have been so trained in the sociological point of view that he shall have a proper comprehension of the entire problem, and shall labour at his section of it as a part of the whole. Life is a unit, and the industrial, educational, and religious changes are all interdependent. A missionary whose work is primarily evangelistic, for example, will be more effective if he works as an intelligent worker of the great army. There is a demand for men of broad statesmanlike vision, who will see what needs to be done and the Church can assist, supplement, and direct the great social forces now at work. As a missionary to China puts it, there is less need of men who know how to do things than of men who know what to do. The lines of work and the methods of work followed by the different Missions have been developed from experience under conditions which are very different from those that now prevail. Men who are not familiar with the broad lines of human development may work at cross-purposes with these great social forces. Ignorance of the failures as well as of the successes of social work elsewhere almost invariably leads to the repetition of experiments which have proved fruitless. In such matters as factory legislation, housing and sanitation, Western experience should be of value. Because of a lack of this knowledge, or of a disregard of it, Japan and India seem bound to repeat the blunders of the West. This does not mean that what works well in London will work equally well in Tokyo or Calcutta, for the varying conditions must be met with modified measures, but it does mean that in the missionary body there should be men who will know the real import of the movements around them, and will be able to give intelligent advice, based upon the experience of Western peoples. It also means that the missionary should be a broad man, who recognizes religion as a mighty social fact and a mighty social force, and who will use every method of missionary work to further the great task of transforming the Orient so that it shall be both thoroughly Oriental and fully Christian (59, vol. 5, pp. 171-173).

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